

# The Glory of Israel

Organ of the Union Mission to Israel.

A Monthly Magazine. Price 50 Cents a Year.

THOMAS M. CHALMERS, Editor-in-Chief.

"A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2: 32.

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## EDITORIAL.

In this world the one thing supremely worth having is the opportunity, coupled with the capacity, to do well and worthily a piece of work the doing of which is of vital consequence to the welfare of mankind.

—Theodore Roosevelt.

*Zionism Triumphant.*—At last, if report be true, the dreams of the Zionist Jews are on the verge of fulfillment. On another page we quote from the *Jewish Daily News* its special announcement of concessions of land in Palestine for colonization purposes. After centuries of waiting, oft with deferred hope and weary heart, the Jew is to come to his own. The homeless people are turning with gladdening eyes and jubilant feet toward their ancient home. Love for the land where their fathers lived and died has never vanished from the Jewish heart. At every passover season in the long dispersion they have expressed their continually resurgent hope in the prayer, "We celebrate it here to-day, next year in Jerusalem!" In the pathetic *Zionide* the noble Spanish-Jewish poet, Jehuda Halevy, breathes forth the heart-love of the Hebrew race for its ancient land;

"I will bend my face to thy soil,  
And I'll hold dear thy very stones,  
And be tender to thy dust."

It is the very word of the ancient psalmist (Ps. 102, 14) thrilling the heart of Israel and finding its fulfillment to-day, "Thy servants take pleasure in her stones, and have pity upon her dust."

But there are many stages from the years of almost hopeless waiting to the

day of glad possession. The first stage may now be past—, the time of stir and tumult and arousing of national consciousness, the period of organization and preparation. With the granting of concessions of land will begin the period of colonization *en masse* and of consolidation. It is the stage of gathering national resources ("flesh and sinews") and of forming a political structure ("the skin above"), as revealed in Eze. 37, 8.

These are days of solemn import. If these things be true God's Word is in visible fulfillment before our eyes. But what part of that Word? Here is something very sad and solemn. Is Theodore Herzl, the great leader of Israel to-day, doing "well and worthily" the kind of work Theodore Roosevelt describes above? Let the prophet Zephaniah answer. In his prophecy, ii, 1-3, he describes the present movement of unrepentant Israel toward Palestine to meet there the wrath of God for unbelief, and the opposition thereto of a portion of orthodox Judaism. In these awful verses, and in Ezekiel 22, 17-22 and Zech. 13, 8, 9, we see God permitting a partial return of the Jews in unbelief, and judging them in their national capacity for their continued rejection of his beloved Son.

*Our Call to Advance.*—Never were the Jews so spiritually needy as to-day. Never have they been so accessible as now. Never was the church of Christ so rich in men and means. Such a conjunction of favoring circumstances constitutes a clarion call. It is as if God parted the heavens and spake in trum-



pet tones, "Go forward!" Now that the banners of Israel are being unfurled all about the world and the people are marshalling for the return to Palestine, the whole church of Christ should move forward in a mighty campaign for her Lord, to teach his deceived people his way, to show them his love and to prepare that nation, as it gathers home to the central land of earth, to be a blessing to the nations. If we neglect to warn Israel in this day of her national exultation and self-sufficiency, her blood will be required at our hands.

*Lions in the Way.*—Often have slothful Christians said to us, "There is a lion in the way." As if we had not seen more lions than were ever pointed out to us. But we are not reckoning with lions. We reckon with God. There are lions in the way, giant difficulties, such as the unbelief of the Jew, his callous indifference to the question of sin and judgment, the awful persecution evoked by acceptance of Christ and the numerous cases of hypocritical conversion. But the biggest lion of all is the little faith and love of Christians who try to see lions as an excuse for inaction.

It is said, "The work is too difficult, it is impossible to do anything." That magnificent man of God, Dr. Wm. Wright, former secretary of the British and Foreign Bible Society, once said, "I have learned that when men say a thing is impossible the time has come for carrying it immediately into effect." General Armstrong's definition of manhood should rouse us all to activity; "What a man is made for is to do the things that cannot be done."

But there have been so many failures in the past. Yes, but let us with Napoleon Bonaparte *refuse to consider the past failures of others a proof that we shall fail in the future.* Horace Bushnell's word is to our purpose here; "What you call hindrances, obstacles, discouragements, are probably God's opportunities." They send us to God. They call forth our faith. They enlist sympathy. They become rallying centers to all who admire the conflict of

courage with superior forces. Thank God for difficulties.

*Signals from God.*—In the consciousness of a definite call we have united to do what we can in giving the gospel more widely than ever in our land to the lost sons of Jacob. We need a large plant for more effective work, including a home for converts and training school for workers. This magazine is published to arouse the interest of God's believing people in this larger work. We printed nearly 7,000 copies of the January number, and sent the most of them to Christians and Jews all over the world.

Already God is signalling encouragement in this enterprise. He has sent one man to us from over the sea (as related on another page) to find Christ in our mission and to enter on training for future work. The announcement that Pittsburg is planning a larger work has found a response in many hearts. A dear old lady writes from California, "I am asking God to give you a big building. Look for it in the near future." Another lady writes describing the trials of a scholarly Hebrew who has left his former faith, and adds, "I now understand more emphatically the need of a fund and home for the care of converts until they secure positions."

We believe God is speaking to the hearts of his people about this very matter. From Duluth, Minn., comes a gift of \$24. for the training school, an earnest, with other gifts received, of larger things to come. Two men have promised \$1,000. each for the building fund, two others \$500. each, and two more offer to be responsible for \$500. each. We are ready to receive other subscriptions for this fund, which may be sent to the treasurer, Mr. J. B. Corey, Schmidt Building, Pittsburg, Pa.

*Talmudic Gems.*—The day is short, the work is vast, the reward is great, the Master urges.—Rabbi Tarphon in *Pirke Aboth*.

It is not incumbent upon thee to finish the work; nevertheless, thou mayest not desist from it.

*Biblical Gems.*—The King's business requireth haste.

Occupy till I come.



## CONTRIBUTIONS.

## THE SCORN OF JOB.

By the BISHOP OF DERRY AND RAPHOE.

JOB xxxi. 17.

*"If I have eaten my morsel alone!"*

The patriarch spoke in scorn;  
 What would he think of the church, were  
   he shown  
 Heathendom, huge, forlorn,  
 Godless, Christless, with soul unfed,  
 While the church's ailment is fulness of  
   bread,  
 Eating her morsel alone?

*"I am debtor alike to the Jew and the Greek,"*

The mighty Apostle cried;  
 Traversing continents souls to seek,  
   For the love of the Crucified.  
 Centuries, centuries, since have sped;  
 Millions are famishing; we have bread,  
 But we eat our morsel alone.

*Ever of them who have largest dower*

*Shall heaven require the more;*  
 Ours is affluence, knowledge, power,  
   Ocean from shore to shore;  
 And East and West in our ears have said,  
*"Give us, give us your living bread,"*  
 Yet we eat our morsel alone.

*"Freely as ye have received, so give,"*

He bade, who hath given us all.  
 How shall the soul in us longer live,  
   Deaf to their starving call,  
 For whom the blood of the Lord was shed,  
 And his body broken to give them Bread,  
 If we eat our morsel alone?

*—Church Missionary Intelligencer.*

## RABBI LEVY AND HIS DEFENSE OF JUDAISM.

No Christian will find fault with Rabbi J. Leonard Levy that he is opposed to Jewish missions. From his standpoint his is the only logical position he could occupy. Were he a defender of Christian missions to the Jews, he would thereby forfeit the right of leadership among the Jews whose position is antagonistic to Christianity. Neither can we find fault with him when his ire rises to white heat the moment he thinks of "the thumb-screw and the rack, sword and fire, dungeon and torture chamber," with which "since the Council of Nice" the preaching to his brethren was now and then emphasized by our apostate Christendom, which it surely never learned from the gospel. Christians consider it perfectly natural

that rabbis should warn their people and try to strengthen them in their own faith. But when a rabbi chooses the medium of the public press to air his grievances and lead in the attack upon the strongholds of Christian doctrine and missionary practices, at once he courts counter attack, or at least a pitying smile from those who see the utter impotence of his "defence."

The writer is a Hebrew-Christian and lover of Israel, and just because of this love towards Christ's brethren after the flesh and also because he deploras anti-Semitism as much as Rabbi Levy does, he feels constrained to state that the Rabbi's defence in the *Pittsburg Post*, and all utterances of his in a similar strain, will breed more anti-Semitism in a day than Mr. Chalmers' discourse in a thousand years. The fact is that the greater the missionary zeal of the church in Israel's behalf, the warmer the Christian love toward this people. Anti-Semites are no friends of Jewish missions. Only true lovers of Israel will pray and labor and sacrifice for Israel's spiritual and physical welfare. And the more of such sermons as Mr. Chalmers' and other missionaries of the cross who love Israel, the better for the mutual regard and affection between Jew and Christian, for which we true friends of Israel are praying and laboring, and the more of such bold and bitter "defences" as that of Rabbi Levy the wider the chasm between Jew and Christian, and the more fruitful the soil for this night shade of anti-Semitism. The rabbis have no reasons to pose as martyrs of so-called Christian intolerance. They themselves are kindling the unholy fire, and are fanning the flame by dragging down into the mud by their irony everything sacred in the Christian religion, and whilst the spiritual Christian sighs to God and prays for the offender, the nominal Christian will roar and seek revenge.

Here is a specimen of the Rabbi's wonderful charity and wide-hearted tolerance. Every Hebrew-Christian he



calls "a perverted Jew," a "renegade," "who accepts Christianity for base and selfish motives." This he knows "from personal experience and after a fair opportunity of investigating the character of those who left Israel." Every convert "thus ceases to be a bad Jew to become a worse Christian,"—an old stock phrase of the rabbis. This should also be "the experience of all those engaged in the missionary farce." But to cap the climax he says: "We believe it impossible for any sane Jew to accept the cardinal dogmas of Christianity." Here we have it. The converted Jew is either a knave or a fool, because, forsooth! he leaves Rabbi Levy's religion and embraces the cardinal dogmas of Christianity which are fit for the insane. This is the enlightened exponent of the spirit of modern Judaism, welcomed at ministerial meetings and applauded at other Christian gatherings!

We will not enter into an examination of the reasonableness and scripturalness of the "cardinal Christian dogmas," believed in by such converted Jews as Paul and Peter and James and John and the rest of the apostles, who by the power of these "insane dogmas," turned the world upside down. We shall refer the reader for the further study of this side of the subject to the writer's recent publication entitled, "The Jewish View of Jesus Reviewed." For the present we would point to the company of more than 200,000 Hebrews who embraced Christianity in the last century. Were they all knaves, were they all fools? Had we the space and the time we would gladly let the multitude of these worthies pass before us in review to the end that we might see whether they were fools or knaves or both, for to the Rabbi "it is impossible for a sane Jew to accept the cardinal dogmas of Christianity": the renegades do it "for base and selfish purposes," and this is the dictum "not of a bigot." Well, if a rabbi making such assertions is not a bigot, I wonder what he is?

Think of such men as Neander, the father of church history, Stahl, the faithful, pious and eminent scholar and statesman, a Jewish banker's son, Cas-

pari of the University of Christiana, a believing and godly theologian, Dr. Philippi, the wonderfully learned dogmatician of Rostock, Dr. Mossa, Adolph Saphir, Edersheim, Dr. Calcar and many others, who were an honor to their people Israel whom they loved, and to the church which they served. Think of making these worthies fools and knaves! Oh, you say, they were looking for some social or financial advantage in Christianity. Well, how does Rabbi Levy know that? There are more than 4,000 Hebrew-Christians in this country. What social or financial advantages could they gain in America by embracing the insane "cardinal dogmas" of Christianity? Government positions are not the bribes falling into the hands of "renegades." No, not in America, where the government has nothing to do with the church. Perhaps a good parish? By no means. All parishes in this country want men capable and worthy, or they will not have them, and if a man is a convert from Judaism, it will not be any help, but a great hindrance to him in getting a parish, be he ever so able and ever so worthy, for the anti-Semites preached this doctrine of Rabbi Levy's long before he was born, namely that the Jew was incapable of changing his blindness and stiffness of neck, except for base and selfish ends. A great many Christians have come to believe it, and the Hebrew-Christian does not find it smooth sailing by any means.

The Rabbi says, "Give us for verification the names and details of one hundred thoughtful, honest men who did not profit financially or socially by the change of faith during the last century and we shall possibly revise our sweeping assertion." Rev. L. Meyer, of Hopkinton, Iowa, is in personal correspondence with hundreds of Hebrew-Christians in this land, and he as well as any other thoughtful honest man who embraces Jesus as the Messiah can testify of himself and the rest, that there is not only no social and financial advantage, but decidedly a great loss on this side of the ledger when the change is made. The battle that must be fought is suffi-



cient to make the stoutest heart quake. But Christianity is Christ, and Christ is no insane dogma, but a mighty living personality filling the heart that opens to him with such mighty transcendent energies, that the Jew is not only enabled to give up father and mother, wife and child, home and competence, but even his own life. Of this power and experience the unbelieving Jew is ignorant. When therefore Maurice Ruben, of Pittsburg, chose Christ in preference to a princely business career, they thought him crazy and put him in the insane asylum. We believe Rabbi Levy would be capable of the same kind of insanity and he too could give up his princely salary, taking in exchange the cross of Christ and the burden of souls upon the renewed priestly heart, were he only willing to see his own lost condition and to cast himself upon the world's Redeemer. Hundreds of rabbis who blasphemed much more than Rabbi Levy have already become the trophies of the wonderful grace of Christ Jesus. We will continue to pray for the Rabbi.

The reader has noticed that we did not point to the church as the hope of the Jew. Christ is perfect. The church, consisting of imperfect men, is imperfect. Many in the church are satisfied with too little of Christ, critics outside the church often expect too much of her members; in both cases it is either the fault of the critics or of the members, but never of Christ. But Christ's person and work are the "cardinal doctrines of Christianity," and Rabbi Levy says that it is impossible for a sane Jew to accept them. If they are insane to the Jew, they are also insane to the Gentile, for the Jew is not from another sphere or of another species than the Gentile. The true Christian then is insane. Emperor William I., Emperor William II., the Iron Chancellor Bismarck, Gladstone, the "grand old man" of England, the grand old man of the Transvaal, Oom Kruger, and ye other worthies among men worshipping Christ as your Saviour in life and death, you are insane. Rabbi Levy says so, and he ought to know, for he is "no bigot." No sane Jew can possibly ac-

cept the cardinal dogmas of Christianity, and if the Jew must become insane before he can accept these dogmas, the Gentile must become so too. This is the legitimate inference.

Now let us look at some of the insane men who accepted Christ, "the cardinal dogma of Christianity," as their all in all. We can only mention some of them.

Copernicus, Kepler and Newton were all fervent believers in the Lord Jesus as their personal Redeemer. Linnaeus, whom Prof. Fraas styles "the grandest naturalist of all times, the creator of natural history and science," was a humble disciple of his Saviour and King, Christ Jesus. Cuvier, the founder of paleontology, the greatest zoologist of two centuries, according to Prof. Quenstedt, was yet a pious disciple of Christ. W. Herschell, the great astronomer, and Leibnitz, "the mighty thinker," were both lovers of their Redeemer. Leibnitz composed the hymn, "Jesu, dessen Tod und Leiden meine Freude und Leben ist."—"Jesus, whose death and agony are our life and joy." Liebig the prince of German chemists confesses: "Herein lies the high value and sublimity of a knowledge of nature, that it is a preparatory training to true Christianity." Robert Mayer, the discoverer of the unity of forces, the greatest scientific fact of the nineteenth century, in his book, "Mechanism of Warmth," p. 318, says: "With my whole and full heart I proclaim a true philosophy cannot be anything else than a preparatory training school for the Christian religion." These are all intellectual giants, head and shoulders above thousands of rabbis, and yet Rabbi Levy pronounces them insane, because with Hebrew-Christians they accept Jesus as their Lord and King. But "this is not the assertion of a bigot." Well, we shall go on proclaiming the everlasting gospel, to the bigoted Jew a stumbling block, and to the would-be wise Greek foolishness, but to all who believe "the power of God and the wisdom of God."

A. R. KULDELL.

Allegheny, Pa.



## THE GLORY OF ISRAEL.

BY MARK LEVY OF LONDON.

*A light to lighten the Gentiles, and the glory  
of Thy people Israel.*

The Glory of Israel, Christ Jesus our Lord,  
Is Judah's all conquering King.

Who loves Jacob's race, and gives us His  
grace

The song of the ages to sing.

This heavenly song—Salvation by blood—

Is as old as the record of shame.

And the happiest chime in the anthem of  
time

Is pealed when Messiah we name.

For the sons of the East and the sons of the  
West

In the song of the ages unite;

And the sin-spots that lurk in our worship  
and work,

His blood maketh Lebanon-white.

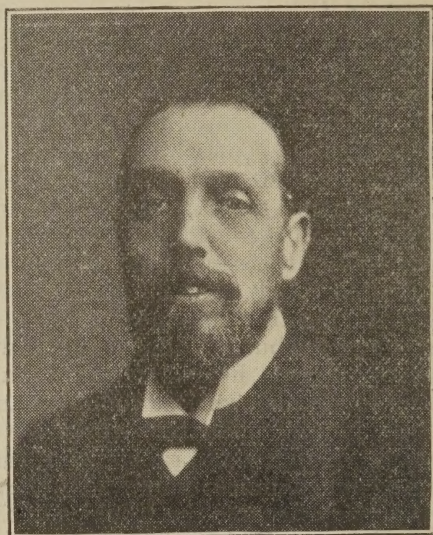
And the Glory of Israel, blest be His name!

O'er the Kingdom of David shall reign,

When Judah shall sing and Jerusalem ring

With the song of the Lamb that was slain.

in youth the national rather than the spiritual aspirations of my nature were fostered. My father welcomed nineteen children into his home, and parental love was ours in a high degree. The



Mark Levy of London.

## BRIEF ACCOUNT OF MY CONVERSION.

By MARK LEVY.

My earliest recollection of things divine is the lullaby our Christian nurses sang:

"Gentle Jesus, meek and mild,  
Look upon a little child."

My childish mind regarded Jesus as a good man, whose special object was the care and protection of little children. But having in early schooldays to undergo, as a Jew, an ordeal of taunt and scorn at the hands of strange boys, whom I regarded as Christ's followers, my love quickly turned to dislike, which deepened into positive hatred of His name when I read the records of our race's suffering at the hands of Christendom.

My faith in the Lord God of Israel was always strong, and in early life I greatly feared Him. In childhood I was taught to say, "I believe with a perfect faith that the Messiah will come," and though our home life was essentially worldly, the Sabbath not being strictly kept, we observed the Day of Atonement and the chief Jewish festivals. But

following lines written on my mother's death are strictly true:

Widowed years found joy or tears,  
Waiting at thy children's call:  
Mother! mother! in our grief  
We thy constant love recall.

Sacrificial love enthroned,  
Reigned within thy parent heart;  
Mother! mother! to us 'all  
Blood-affection paid its part.

At the English schools my mind was hardly ever free from the thought that I was one with my companions, but not one of them; a brief period at the Jews' College (preparatory), was a happier experience. In younger manhood, whilst everything seemed bright outwardly, a mighty conflict raged within, where evil was constantly victorious. Often in the anguish of remorse I sent up a cry for deliverance to almighty God. Finally, by a constant attendance at the North London Synagogue, and by engaging in good works as a member of the London Jewish Board of Guardians and elsewhere, I endeavored to escape the burden that rested upon my heart.



From the first I was disappointed in myself and in the lives of the leaders of the synagogue. Over an election for a rabbi, and through my efforts to bring about a revision of the synagogue worship, disputes occurred, causing great depression, which neither the sympathy of friends, nor a visit to the Chief Rabbi could effectually dispel. I then commenced attending a Christian church, attracted at first by the sacred music, and soon found the sermons appealing to my conscience with the full impress of truth. After much hesitation I began to study the New Testament, and found many spiritual questions that had troubled me answered therein. The condemnation of the race for the sin of Adam was made clear in its justification through the obedience of Christ. The universal conflict with sin, and sin's defeat, was portrayed in St. Paul's cry, "For the good that I would, I do not; but the evil which I would not, that I do. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." The blood atonement for sin, demanded by God from time immemorial, was satisfied by the Scriptures, "Behold the Lamb of God which taketh away the sin of the world," and "The blood of Jesus Christ, His son, cleanseth us from all sin;" my Jewish stiffneckedness was broken by the knowledge of my guilty weakness and the proclamation of Christ, "Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven," and my weariness was soothed by the gracious invitation of our Lord, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Wishing to avoid giving unnecessary pain to my kinsfolk, I started for Australia with the object of being baptized. On board ship the false and imperfect representations of Christianity observed proved a stumbling block. So my course was again turned among Jewish brethren on arriving at Sidney, N. S. W., where I received a kindly welcome from the Chief Rabbi and community. In Australia sorrow and re-

morse for sin were my constant companions, consolation being occasionally found in the services of the Christian church. After fifteen months I left for America. At Auckland, N. Z., there came on board ship a family of evangelists, whose restfulness of mind and joyfulness of spirit greatly impressed me. At San Francisco a hospitable welcome was again found amongst the Jewish community; but simple human kindness, however warm and sincere, could not give me the rest of spirit needed. After a visit to the Eastern States, I returned to Australia with the long continued spiritual conflict raging within, and finally faced the question of making a public proclamation of my faith in Christ, in the light of the following Scriptures: "I came not to call the righteous, but sinners to repentance; how shall we escape, if we neglect so great salvation? Seek first the Kingdom of God and His righteousness; and all these things shall be added unto you."

On January 23rd, 1887, I was baptized, and in the same year was confirmed in the Episcopal church. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," is my most consolatory text. My favorite one reads, "I shall behold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness."

My Christian life has been mainly spent in evangelistic work amongst Jews and Gentiles.

I work for Love; in love I work;  
No gold my hand has sullied.

#### WEALTH OF PROMISE FOR JEWISH MISSIONS.

By REV. W. WYNNE WILLSON.

No part of missionary enterprise has such a wealth of promise at its back as missions to Israel. Has not He said, "I will be as the dew unto Israel." Hath He not said, "Israel shall blossom and bud, and fill the face of the world with fruit"? "Hath He said, and shall He not do it, or hath He spoken and shall He not make it good?" He is the un-



changeable God. "With Him is no variability neither shadow of turning." And nowhere is His unchangeableness so strongly emphasized as in connection with the Jewish people, and, above all, in connection with His promises of mercy to them. "I am the Lord, I change not, therefore, ye sons of Jacob are not consumed." "They are beloved for the fathers' sakes," because, "the gifts and calling of God are without repentance." But it is specially in connection with these assurances to Israel that He enjoins on us the duty of prayer. In the xxxvi. ch. of Ezekiel there is a whole treasury of promises. But at the end of the list (v. 37), is added the condition on which alone they can be secured. "I will yet be enquired of by the House of Israel to do it for them." And if this condition be attached to the House of Israel itself, it is surely a condition for those who seek their good. They, too, must "enquire of God," to fulfill His promises for Israel. And in doing so, they have a special encouragement. True, that with the supplications of the humblest saint there rises upward the sweet incense of the Saviour's pleading, "I have prayed for thee." But in the case of Israel—doubtless, partly on account of the superhuman difficulties, the seeming impossibilities, which are involved in their national conversion, partly on account of the momentous, world-wide, and most glorious results which will attend upon it—the Saviour attaches to prayer for them a double portion, as it were, of His intercession. This He would ever have us remember, and it is in order that He may arouse our energies, may kindle our hopes, and nerve our wills, that He has left on record by His prophet the inspiring declaration, and the command which follows it, "For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth" (Is. lxii. 1). "Ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth" (v. 6, 7. R. V.).—*Jewish Missionary Intelligence.*

## RABBI LICHTENSTEIN AND HIS CONVERSION.

BY DAVID BARON.

(From the Eighth Annual Statement of the Council for Rabbi Lichtenstein).

The name of this ancient rabbi, who, by his personal testimony and writings, has struck a keynote for Christ among the Jewish people such as has not been heard for centuries, is no doubt familiar to thousands of Christians and multitudes of Jews all over the world. The story of his conversion is one of the greatest encouragements in the history of Jewish missions since apostolic times.

### My First Personal Contact with the Aged Rabbi.

On my first visit to Vienna in 1887, the Rev. C. Schoenberger, now my dear fellow-worker in the Hebrew-Christian Testimony to Israel, but who was at that time laboring in the Austrian capital, put into my hands two pamphlets, with the remark, "You have come at the right time." One of these pamphlets was called "*Mein Zeugniß*," the other "*Die Liebe und die Bekehrung*." I looked at them, and noticed the writer's name, which was, "I. Lichtenstein, District Rabbi, of Tapio Szele, Hungary." I began to read and looked again at the title page, to make sure that I had seen aright. I read the pamphlets through, and then put them down with the exclamation, "This is the Lord's doing; it is marvelous in our eyes."

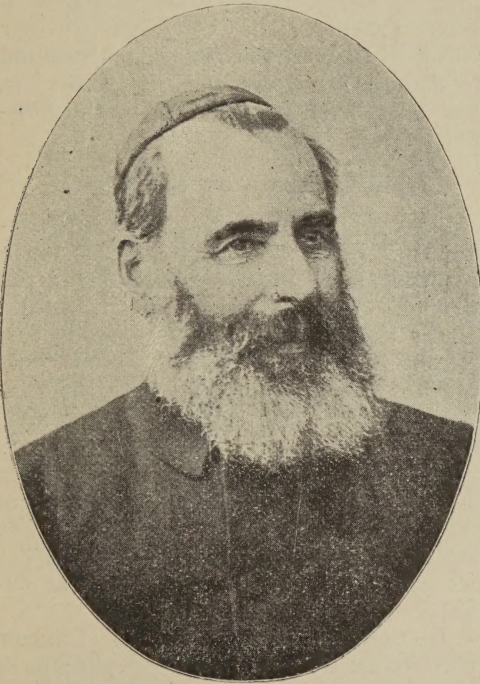
Here was a District Rabbi, *still in office*, held in the highest possible esteem by all who knew him, Jew or Gentile, not ashamed to write on his banner the despised name of Him whom Israel, in his blindness, cast out as unclean, and to this day blasphemously calls "*Tolui*" (the Hanged One), or "The Transgressor;" and, lifting it high, calls upon men to look and be saved.

"I am compelled to write these lines," he says in "*Mein Zeugniß*" (My Testimony), "for if I keep silent the very stones will cry out."

And this is how he speaks of Christ: "Yes, He is the sure foundation of the truth, the most glorious heavenly treasure, the proudest ornament of creation, the most exalted Son of man who ever



trod the earth, the personified Righteousness,—the world's Messiah. Just as in the great sea all streams meet, so do we find all the glorious attributes of God united in the Person of Christ."



Then, appealing to his people to consider the claims of Him whom they had hitherto despised, he says, "Shall we say that the ancient promise God gave so long ago to our father Abraham, 'In thee shall all families of the earth be blessed,' is a mere deceit or passing dream? Is the Strength of Israel a Man that He should lie, or a son of man that He should repent? Is not Jesus the Messiah, who, after thousands of years, has spread His blessing over the whole world, just as the heavens are spread over the whole earth?"

"Why, oh, my people," he exclaims, "has this simple enlightening truth remained as a sealed letter to you? But everything has its season foreordained of God, and with the Lord one day is as a thousand years, and a thousand years as one day."

It is not that the Rabbi clearly apprehended the entire truth when he wrote

these early pamphlets, for it is manifest from them that his views on many essential Christian doctrines were defective. He was just groping out of the darkness with his face indeed turned to the light, and fascinated by the Sun of Righteousness, yet hankering after the dark, musty chambers of Talmudism, in which he had spent so many years of his life, and vainly hoping that instead of being obliged utterly to abandon them, all that was needed was that the rays of the New Testament light should stream in and transform them, so as to make Rabbinical Judaism a comfortable dwelling for the heart and awakened conscience of a God-fearing Jew. He had not yet learned the meaning of that parable of Christ about the new wine being put into old bottles; or the other parable about the patch of new material being sewn upon the old garment; else he must, from the very beginning, have come to the conclusion that "the new agreeth not with the old." Yes, there were many things that Rabbi Lichtenstein then saw but dimly, or not at all, but he saw Christ. Like a huge sun, He rose on his horizon, and His light and glory ravished the old man's soul.

Since that time Rabbi Lichtenstein has written seven more pamphlets, many thousands of which have been circulated in different languages among Jews in nearly all parts of the world; and to those who have known him intimately from the beginning it is beautiful and instructive to see how, gradually, by the reading of the Word of God, he has been led into fuller and fuller light and knowledge of the essential Christian doctrines, so that now although he still goes to synagogue and conforms to the national customs of the Jews, because he is of opinion that only *from within* the synagogue can he best influence his people on all cardinal points, Rabbi Lichtenstein is in full accord with all evangelical Christians.

But to return to the narrative of my introduction to him. As soon as possible Mr. Schoenberger and I started from Budapest to visit Rabbi Lichtenstein at Tapio Szele. We arrived in the quaint, scattered little Hungarian town,



with its low-roofed, white houses, thatched with straw, about mid-day, and soon after the venerable figure of the old Rabbi bade us welcome to his home in his own gentle manner. I have been twice to Tapio Szele since, but this first visit will remain a life memory. We were the first Hebrew-Christian brethren to visit him in his own home. The occasion was most solemn, for over that house the shadow of death was at the time hovering; the eldest son, the hope and stay of his parents, was lying on his deathbed. He was a promising young physician, and already held a government appointment in Budapest, but the great storm of opposition and calumny which gathered round the head of his revered father in consequence of his bold confession of Christ, so affected the young man, that he was taken ill. He came home on a visit to his father's house, but grew worse, and soon it was known that his case was hopeless. Surely it was the Lord who sent us just then, to be not only a comfort to the old Rabbi, but to be also messengers of peace to the dying man, for two days after, this young Jewish doctor passed into the presence of the Lord with the name of Christ upon his lips.

But how was this aged Rabbi confessor first led to Christ? Let me relate two or three apparently accidental, detached incidents, which yet proved to be links in one chain, illustrating God's wonderful ways, and how He causes even the wrath of man to praise Him.

One day, about thirty years before, the head teacher in the Jewish Communal School in Tapio Szele showed his Rabbi a Bible which he had received, containing a German translation of the New Testament. The Rabbi, who had only been acquainted with the Hebrew Old Testament before, and had never seen a copy of the New Testament in his life, looked at the title page, and seeing the words "Jesus Christ," his heart was stirred with hatred and anger. He sharply reprimanded the young man for having such a book in his possession, and took it from him.

For, as with thousands of other pious Jews, the words "Jesus Christ" stood

in the opinion and conviction of Rabbi Lichtenstein as synonymous of two things—namely, idolatry and cruelty; and, sad to say, the outward idolatrous aspect of apostate Christendom and the centuries of woeful annals of Jewish history in so-called Christian lands, to a great extent justify the Jews in their views of that which has been presented to them as Christianity, which, however, has only been a caricature of the Gospel.

### Thirty Years on the Shelf.

Strangely enough, instead of destroying the book, or tearing out and burning the New Testament, the Rabbi put it on a corner of a shelf in his library. There this precious treasure stood forgotten and unread *for thirty years!*

After this lapse of time, a terrible calamity befell the Jewish community, originating in a small town in Hungary, in the district where Rabbi Lichtenstein lived. A Christian girl was missing, and at once the cry was raised, "The Jews have stolen and killed a Christian, in order to use her blood for the Passover ritual!"

In the early history of the Church, Christians were accused by pagans of using human blood in their secret rites, but later on, ignorant Christians, forgetting what they themselves had suffered on account of this calumny, turned the charge against the Jews, and in the middle ages many thousands of Jews have been tortured and massacred in consequence of this diabolical, false accusation. Surely we might have thought that in this wonderful, civilized nineteenth century, people could not longer be so foolish as to believe such a thing, but alas! not so. The Tisza Eszlar affair, and others even more recent, show that the "Red Cock," as the Blood Accusation has been vulgarly styled, is still alive among the masses of Roman Catholic and Greek Christians. In this instance eleven Jews, the leading men of the community, were taken, thrown into a dingy prison in Nieregyhaza, which I soon afterwards had occasion to visit; and one of the poor people died there before ever the trial came on. There was



one especially sad and tragic feature in this case. A small Jewish boy was taken from his parents by the Jesuit priest in the town, and was afterwards made to appear as a witness against his father, professing to give a most circumstantial account of the murder of the missing girl, and how her blood was used for ritual purposes. A little later the body of the girl was found drowned, and experts from Vienna declared it to be without sign of violence of any kind, or loss of blood; but, in spite of this, the trial proceeded, and the Jews were found guilty.

However, this was a matter which could not be hushed up in a corner. It attracted the attention of Europe. Everywhere there were clamours for a second trial, for it was rightly thought that this was a good test case by which to prove whether Jews do use human blood for ritual purposes or not. The Emperor of Austria sent a special commission of judges, and very soon at the second trial, it was demonstrated that the whole was a tissue of lies cleverly planned by professional anti-Semites.

#### **An Engrossing Subject.**

Apart from the heated controversies and quibbling of the lawyers and advocates in the court at Nieregyhaza, the whole press of Europe gave space and

attention to the subject. The whole literary world at the time was writing about the Jews, either accusing or excusing.

One of the chief among those who stood in their defence, showing the falsity and absurdity of this charge, was the late Professor Franz Delitzsch, of Leipsic. In his pamphlet on the subject, he called on the nations to change their attitude to the Jews, appealing to the example of Christ, and the spirit of the New Testament, and showing how different both were to the conduct of Christendom. A journal with large extracts from the Professor's work fell into the hands of Rabbi Lichtenstein, and the impression it created on his mind was tremendous. Moving always in orthodox Jewish circles, and surrounded by a dead and spurious Christianity, he had never thought a Christian could speak like this, or that the New Testament could contain such noble sentiments. A secret desire arose in his soul to investigate for himself the principles of Christianity. But how, and where? One day, looking over his library, he came across the old and long-forgotten book which he had taken in anger from the teacher thirty years before. He began to read, at first in fear and trembling, his heart full of prejudice.

(Concluded in next Number.)



## **JEWISH MISSION FIELD.**



### **AT HOME.**

MUCH INTEREST IN ISRAEL was shown at the midwinter convention of the Christian and Missionary Alliance, held in Carnegie Hall, Allegheny, January 27—February 1. Mrs. T. C. Rounds, superintendent of the Chicago Hebrew Mission was present and gave an address.

#### **St. Louis.**

Mr. A. Lichtenstein has been at work for six years among the 45,000 Jews of this great city. It is hoped that now, with the help of Mr. Mark Lev, the work may prosper much more than in

the past. A new mission hall has been opened, and new friends are being made for the cause.

#### **Mark Levy of London.**

This gentle Christian Jew is laboring at present under the direction of the Church Society for Promoting Christianity amongst the Jews (Protestant Episcopal). He recently spent two months in Buffalo, N. Y., and found that field ripe for tillage. He has just gone in this itinerating work to Cincinnati. He visited our mission on the way, and we had several days of very precious fellowship together. His address in the



mission rooms was heard with much pleasure by Jews and Christians alike.

We wish our readers to know more of this earnest man of God, and are glad to present on another page his own story of his conversion together with a portrait. It may be worth while to add that Mark Lev, of St. Louis, and Mark Levy, of London, are two different persons. The name Lev is from the Hebrew *lebh*, heart, or may come with Levy from the German *loewe*, a lion, or from Levi.

#### Chicago Hebrew Mission.

The attendance of readers and visitors at the reading room at 497 South Halsted Street has greatly increased, especially since the opening of the new year. The regular Saturday and Sabbath afternoon services have also a much larger attendance. Over 50 Jews were present on a recent afternoon. The Spirit seems to be working on many hearts, notwithstanding the opposition, which is strictly Jewish.

#### New Mission in Chicago.

Mrs. Rounds writes:—The Rev. John A. Eliaason, who has been in affiliation with the Chicago Hebrew Mission the past two years, has started a work amongst the Jews in the northwestern part of the city in a very needy district occupied by thousands of Jews. The Norwegians in that section held a mass meeting in the Norwegian Y. M. C. A. hall, Sabbath evening, January 18th, and by a generous collection showed their intention of standing by this dear brother.

During the past year especially Mr. Eliaason has shown his zeal and love for Israel in many self-denying ways. Day by day he might have been seen standing on Milwaukee Avenue in all sorts of weather—sometimes with the thermometer below zero—handing out tracts and holding conversations with such passers-by as were curious to know “what made him do it.” Several times efforts have been made unsuccessfully to reach the Jews in this quarter. We trust that Brother Eliaason may have the support and the persistency that shall accomplish blessed things for God there.

#### Immanuel Mission, Cleveland.

The work in this mission is being conducted with fresh activity. The regular services on Sabbath afternoons are better attended, and the interest from week to week is excellent. Mr. Denning is seeking to awaken the churches to an interest in the cause of Israel, and has spoken in a number of churches to large audiences. He has arranged for a public meeting in March of the Friends of Israel Union of Cleveland. This will be held in the Fidelity Baptist church. An interesting program is being arranged. If the friends of the cause in Cleveland will rally around this brother, a much stronger mission work will be the result.

#### Work in Ontario.

We have heard occasionally of Rev. David Fretz, and of the work he has attempted in the Province of Ontario. As a result of his efforts a new interdenominational organization was formed December 13, 1902, in Hamilton, called the Ontario Friends of Israel. We trust this is the beginning of a larger work for the neglected Jews of Ontario. Mr. Singer's work in Toronto has been put on a firmer financial basis, and these two organizations should be able to arouse the Lord's people in the province to still larger things in Israel's behalf. The field though needy is comparatively small. The Jews of Canada numbered 6,414 in 1891. The census of 1901 showed 16,432 Jews in the Dominion.

#### Deadness of the Jewish Heart.

Mr. J. Wistar Brown, Jr., Superintendent of the Jewish Bible Shop-Window Mission, Philadelphia, writes:—We have many conversations with Jews, and always make a point of giving them the gospel. One thing we deplore is that they all seem so unconcerned about their sins. They know what the Scriptures say, but they have grown up in a school which overlooks the personal application and dulls the conscience. They seem to feel no individual responsibility for sin. “Dead in trespasses and sins” comes to mind after interviewing such men.



It may be we are not penitent enough ourselves. In Psalm LI we see David first crying to God for mercy, confessing his sins and asking God to cleanse him. After he is restored to joyful fellowship he continues: "*Then will I teach transgressors thy ways, and sinners shall be converted unto thee.*" If we lived lives of confession and penitence, we would be filled with the Holy Spirit, and there would doubtless be more power working through us to bring sinners to repentance.

### ABROAD.

#### Tour into Arabia.

We have long been watching Arabia, and hoping that that home of Mohammedan fanaticism might soon be opened for gospel work among its Arab and Jewish populations. The reading of Palgrave's "*Travels in Arabia*" greatly deepened this interest. We are therefore glad to learn that Mr. A. Forder, who was for some time employed by the Christian and Missionary Alliance in making tours into the region east of the Jordan, has arranged to make a prolonged tour into the interior of Arabia. He is well qualified for his task, and goes under the auspices of the Mildmay Mission to the Jews. This is a dangerous undertaking, and that mission asks prayer "that he may have constant guidance, protection and blessing."

#### Hebrew-Christian Testimony to Israel.

The work of this important mission in London goes on with increasing influence and power. As its name implies it is a mission managed and carried on by Christian Jews. It was begun November 1, 1893, by Rev. David Baron and Rev. C. A. Schoenberger. The mission is thus in the tenth year of its existence, and seven Jewish brethren are now permanently employed in its work in London and abroad. Mr. Baron has traveled very extensively in Europe and the Orient, having made in his more than twenty years of missionary service sixteen tours outside of Britain. *The Scattered Nation*, a very valuable quarterly, is the organ of this mission.

The new mission house was opened January 31, 1901. It is a very suitable

building of four stories, and cost including the site 9,000 pounds (nearly \$45,000). We look on the work done in this mission as of the most important kind. Its special feature is the regular exposition of the Word of God every night of the year, except Saturday and Sabbath evenings, when other meetings are held. In these nine years Mr. Schoenberger has expounded the first 110 Psalms, the book of Isaiah (going through it consecutively in two full years), then Hosea, Jeremiah, Micah, Amos, Ezekiel I—XXXIX, and Haggai. Mr. Baron and Mr. Landsman have aided in this work, being engaged in systematic presentation of the Gospels. The attendance as well as interest of Jews has been most encouraging, as many as 50, 60, 80 and even 100 Jews coming regularly to listen to the simple teaching of the Word.

#### Oxford and Cambridge.

The London Jews' Society has made strenuous efforts in the Universities of Oxford and Cambridge to awaken more interest in missions to the Jews. These efforts look to inducing the graduates of both universities to take up the study of Hebrew and rabbinic literature, with the view of offering themselves after ordination as missionaries in connection with the society. The society has also offered at Cambridge a prize of 20 lbs. for the best essay on "The Jewish Prayer Book, considered from the Christian point of view." A similar offer will be made to the members of Oxford University next year.

We wish that men of means in this country, following this example, might make provision for encouraging our American college youth in the study of Jewish topics. We need trained men for Jewish work, and men in our pastorates capable of appreciating (by reason of previous study in college or seminary), the peculiar requirements of the Jewish missionary problem. A dozen or a hundred such men, scattered throughout the country, could aid immensely in arousing the Christian communities of our land to a right solution of this great question.





## THE JEWISH WORLD.



### Zionism.

*Sultan Wants Jews: Important Announcement.*—For months and even years Bible students and friends of the Zionist movement have been watching for the news that the Sultan of Turkey had granted freedom to the Jews to colonize Palestine. If the following be true the information has come at last. The *New York Jewish Daily News* of February 1, in its special correspondence from London says;—

"Dr. Theodore Herzl, the leader of the Zionist movement, has in his possession important concessions of land in Palestine. It is only a question of raising funds before the work of colonizing Jews in the Holy Land is begun on a great scale. There is every indication that these funds will be raised. A meeting of Jewish men of finance was held in London recently, at which these concessions were discussed, and a commission of agricultural and industrial experts was despatched to Palestine to study the conditions and devise proper plans for the projected colonization plan. The report of this commission is awaited with great anxiety.

"Only a short while ago the Sultan made a proposition to Dr. Herzl to solve the Roumanian Jewish problem by conceding a strip of land to the Jews of that country for colonization purposes. This was not accepted by the Klein-Acations committee on the ground that the concession was not comprehensive enough. The committee felt that the Zionist work in Palestine must be launched on a grander scale. The present concessions are the result of this attitude of the committee.

"The fact that the leading men of finance in the Jewish community of London are considering these concessions indicates their importance, and promises speedy practical results."

The same paper in its issue of February 2, comments on the above under the heading:

### Zionist Progress.

"It is splendid progress that the Zionist movement reports. The Sultan of Turkey wants the Jews in Palestine and has offered valuable concessions of land for colonization purposes to Dr. Herzl, who has succeeded in interesting Jewish men of millions to the extent of dispatching a commission to study the condition of the land conceded, and of ascertaining what means would be required in order to make the colonization successful.

"This is progress! The movement is not standing still. Slowly, but surely, it is reaching its goal. Slowly, but surely, it is preparing the way for the triumphal march to Jerusalem.

"Nor opposition of enemies from without, nor sneers, nor jibes of enemies within can retard this great movement—can stay the realization of this great Jewish ideal!

"Millions hunger for Zion. Millions thirst for Jerusalem, and the few who bark and snarl and defame and slander are so small and paltry and weak that we may smile pityingly. Some day, and within our own day, they will be silenced—stricken dumb by the majesty of the rehabilitated Jewish State."

### Orthodox Attitude Toward Zionism.

Mr. Lawrie Magnus read a paper on Zionism at a meeting, January 11, of the London Jewish Social and Literary Society. It is the most important statement we have seen of the position of orthodox Jews with reference to the Zionist movement. Mr. Magnus is a son of Sir Philip Magnus. His mother, Lady M., is author of various works, the chief being that charming book, "Outlines of Jewish History." The following extract from Mr. Magnus' paper we take from the *Jewish Chronicle* of January 16:

"They that sow in tears shall reap in joy" This means that the measure of



joy shall be equal to the tears of the seedtime, and this alone is the right point of view from which the believers in the national idea of Judaism should consent to discuss the destiny of the race. As a believing Jew, I refuse to make shift with any installment of that harvest, or to accept a convenient relief for the present afflictions of my people as a dividend in full for the joy they will ultimately reap. As a Zionist, in the true sense of one who seriously believes that the preservation of the Jew, in defiance of every known law of human ethnology and history, has a meaning which is in itself a trust, and who marks with how invariable a purpose the local assimilation of the Jews is time after time arrested by a fresh outbreak of anti-Jewish feeling, which throws them back upon themselves in the moment of their greatest peril from the insidious spread of prosperity—as a Zionist in this sense, I say, I regard with profound distrust that attempt to adapt our national idea to the temporary economic requirements of the various states of Christendom, which has been known during the last few years as "Political Zionism." I would say no harsh word of political Zionists, and in their leader, Dr. Herzl, in especial, every one must recognize a man who is inspired by noble motives and works for a disinterested end. Up to the limit of their convictions, they are sincere and unselfish and well intentioned. The mischief is that their convictions are not adequate to the cause which they defend. Political Zionism, as an instrument of salvation, is not a satisfactory culmination to the years of apprenticeship in the desert. It is a disappointing solution to the mystery of the ages, the interminable riddle of history—the survival of Israel in exile—to be told that the end and object of it all is the Judenstaat of Dr. Herzl's programme. We cannot call it a Restoration of the Jews to be permitted to draft back our outcast poor to Palestine. Zion is the symbol of a larger hope. The "joy" must be more commensurate to the "tears." The ideal, if it is worth laboring for at all, must be conceived in proportion to the

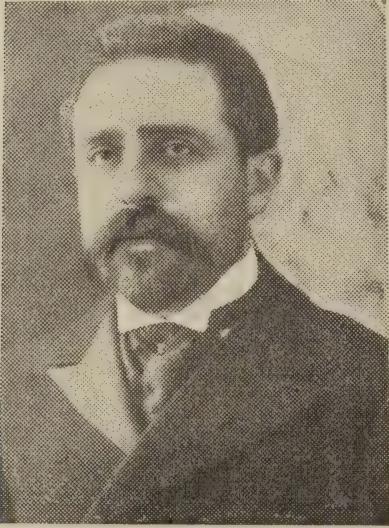
suffering of those who served it by waiting. The new Zion must be faithful to the vision of the poet: "Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. . . . as one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem." What is there of this streaming glory, this mother-comfort of Jerusalem, in the spectacle of Israel's self-appointed leaders refusing to obey the prophet who bade them seek the peace of the city where they dwell, "for in the peace thereof ye shall have peace," haggling with a Mahometan Prince for the price of the land in which kings were to come to the brightness of her rising and drafting into the doomed colony, at the mercy of every revolution in the politics of Southeastern Europe, the piteous victims of a scheme which is a travesty of Zionism? I shall be told, I have been told, that in expressing these views I am sitting at ease and comfort in England while my co-religionists are being persecuted in Roumania and Russia: the implied reproach is illogical and unfair. I do prefer the fleshpots of Egypt to so pusillanimous a surrender of the hope which sustained my ancestors through centuries of oppression. No Jew can reply for himself alone to the invitation of political Zionists. It is not you or I who decline it for our own person or in our own circumstances; the answer is dictated by the makers of the past to the trustees of the future of Judaism, and speaking with a consciousness of that responsibility, one may speak without fear of the consequences. Indeed, I go further, and say if the true nature of political Zionism—its foundation on a policy of flight and escape, its commercial methods and chimerical statecraft, the measure of its decline from the prophetic ideal, and, I may add, the professed irreligion of some of its most prominent adherents—if these features could be explained to the limited intelligence of the mass of their followers, who are under the spell of the magic of Zion, I venture to think that large numbers of them would prefer even the scanty fleshpots of their particular



Egypt—the rigors of an Exile such as their forefathers endured—to the alternative proposed to them.

### **Zionist Convention.**

The sixth annual convention of the Federation of American Zionists will meet in this city, Pittsburg, probably in May. The convention has been held twice in New York, and once each in



Prof. Richard Gottheil.  
(Courtesy Pittsburg Press)

Philadelphia, Baltimore and Boston. Six hundred delegates are expected in the coming meeting, and the five local Zionist societies are much stirred over the prospect. Prof. Richard Gottheil, teacher of Semitic languages in Columbia University, is president of the Federation.

### **The Galician Jews.**

A series of articles on the Jews in Galicia has recently appeared in the *Jewish Chronicle*, written by Dr. Fuchs, editor of *Hamaggid*. The *Chronicle* sums up the situation in an editorial thus:

"Generally speaking, the position of these 900,000 Jews of Galicia—nearly one-tenth of the whole Jewish race—exhibits all that is wretched and shiftless among the poorest peoples of the

continent, plus something pitiful and intolerable which is their special heritage as Jews and which is cruelly inflicted on them by the Jew-baiting Gentile. Famished bodies and darkened minds sum up the qualities of the Galician Jew. One cannot forbear a pang of bitter anguish at the pass to which these people have arrived after all these centuries of heroic struggle. Spiritual bankruptcy, mental destitution, national outlawry, fatalistic content at being kicked fore and aft of the ship of state by every brutish mob or rascally agitator—that is all these Jews have to show in a land regarded as comparatively a Jewish Paradise. And as in Galicia, so also to a large extent in Roumania, and as in Roumania, so in Russia—surely the most tragic anti-climax to great dreams that history in its most ironical vein can show! The nineteenth century has gone to its rest, and the twentieth century has begun, and still there is the same dead-set at the 'stooping, deformed, ragged' Galician Jew and his brethren, and still the nations cry out against them as unscrupulous Hebrew capitalists. Alas! Poor nations! It is not their villainy; they lack the sense of humor!"

### **National Farm School.**

This school for the training of Jewish young men in scientific agriculture and horticulture, seems to be doing a good work. It was founded nearly six years ago by Rev. Joseph Krauskopf, who is also president, and is located at Doylestown, Pa. The president in his last annual message gives some interesting information. "The necessity for and practicability of the National Farm School have been well nigh demonstrated to all open to conviction, and the hardest days of struggle for the institution are happily over. The foundations have been laid and tested, and now comes the need for development."

The State of Pennsylvania appropriates \$2,500 annually to the school. It is entirely free from debt, and the property value is probably \$70,000. There are forty students, and accommodations are crowded. The purpose of the school is to break up the ghettos, and by the



development of agricultural pursuits to scatter the residents of these congested districts throughout the United States. That the school is reaching these very districts is shown by the fact that in the three upper classes thirteen students out of twenty are of foreign, for the most part Russian or Roumanian, birth, and have, in the main, come from the congested districts of New York, Philadelphia and Chicago. Of the freshman class of twenty, fifteen were born in Russia, and all but six came from the three above-mentioned cities.

#### **Imitation of Christians.**

It is usually the reform wing of Judaism which is charged with blind imitation of Christian usages. Therefore, it will be a surprise to the readers of the *Israelite* to learn that at a meeting of the New York Board of Jewish Ministers, held January 12th, the president, Rev. Dr. H. P. Mendes, proposed the holding of revival services during the coming winter. This is certainly a blind imitation of Methodist customs, altogether foreign to the spirit and to the tradition of Judaism. The Jewish revival season are the days of Selichoth and the ten days of Penitence, and perhaps the eve of the new moon (Yom Kippur Katon). It would be a spectacle for the gods to see the organizer of the Union of Orthodox Rabbis invite the sinners to kneel at the altar.—*American Israelite*.

#### **Reform Jews in Council.**

The 18th biennial Council of the Union of American Hebrew congregations opened January 20, in the Planters' Hotel, St. Louis, Mo. The delegates present numbered 102. There are 113 congregations, with 10,937 members, in this union. The names of some of the committees will indicate quite clearly the chief topics of consideration and the tendencies of Reform Judaism, viz., on *Circuit Preaching, on Sabbath Schools, on Assisting Congregations and on Establishing Congregations*.

#### **Jewish Idols.**

An interesting collection of Jewish idols is at present being exhibited at the Museum Guimet in Paris. They are bronze statuettes—the largest 14 inches

high—which the architect Durghello discovered in the old Biblical Laish. He noticed near the cemetery mound, Tel-Ei-Kadi, ruins, the shapeless stones of which gave evidence of having passed through fire. He commenced excavations which resulted in the find of the statuettes. According to the Bible (Judges 18) the tribe of Dan located here at Laish, and fell into idolatry.

Among the figures which show the Semitic contour in characteristic clearness those of the gods Baal and Astarte are very marked. The hair of the Astarte idol is, as usual, braided. On the head she wears a diadem which resembles a crown. The arms are crossed over her breast. Baal in the attitude of command holds his hands near his right shoulder.—*Evangelische Magazin*.

#### **The Old Ghetto in Berlin.**

The housebreaker and the builder are busy in the Juedenstrasse, and that oldest portion of ancient Berlin will soon bear the aspect of other parts of the modernized capital. Historically interesting as the old Ghetto is—as far back as the year 1200 it contained a synagogue—it has been so frequently the theater of inhuman persecution and cruelty, that Jews at least may be pardoned if they regard its complete and final disappearance with a feeling of relief. Yet, Jews have lived as German citizens in Germany at a time when Germans still warred against, and forcibly converted to Christianity, the ancestors of those anti-Semites who so persistently boast of their Teutonic origin. In 1348 the first persecution of the Jews took place in Berlin, and was renewed with increased horror in 1510, on the senseless accusation of the "Desecration of the Host." For two more centuries they were intermittently tolerated or persecuted within their narrow boundaries, but from these boundaries continued to flow a fertilising stream of wisdom, knowledge, culture and humanity. A house still stands there in which lived "one Duram, the ruler of the Jews." A lady of this family was grandmother of the two Humboldts, Germany's recognized intellectual giants.—*Jewish Chronicle*.



# THE UNION MISSION TO ISRAEL.

43 Congress St., Pittsburg, Pa.

Founded Dec. 9, 1898 as the House of the New Covenant MISSION TO THE JEWS, conducted under the auspices of the Pittsburg Friends of Israel Union (Organized March 6, 1899).

MAURICE RUBEN, Superintendent.

## Officers of Pittsburg Union, 1903.

President, I. F. Harris.  
1st Vice-President, W. M. Holmes.  
2d Vice-President, E. M. Britner.  
Secretary, G. C. Garrison.  
Treasurer, J. B. Corey.

Weekly Prayer Meeting at 8 p. m. on Monday.

Monthly Prayer Meeting first Monday of each month at 3 p. m.

## Affiliated Unions.

Bradford, Pa.	Kenwood, N. Y.
Franklin, "	Oneida, "
Oil City, "	Rochester, "
Titusville, "	Syracuse, "
Youngstown, Ohio.	Troy, "
Jamestown, N. Y.	Utica, "

Mission Motto for 1903. "GO FORWARD."

## NOTES OF THE WORK.

### Enquirers and Converts.

We are already in the second month of the new year. These are busy days in the Master's service, and for this we bless His name. It is with a deep sense of gratitude to God that we report favorable progress of the company of seekers who are visiting the mission. A number of them have professed to accept the Lord Jesus as their personal Saviour, and are standing the test of persecution. About a dozen of them were out of employment, but by prayer, faith and effort we succeeded in finding work for them. These seekers were specially instructed that they must depend on the Lord for aid in everything. We were much in prayer with some of the converts, and the faithfulness of God in answering prayer was made so manifest to these young men, that they spread the testimony around the Jewish quarter, as one after another was given work, that it was through the power of prayer.

We desire to speak specially of one convert, a Mr. G—. He first visited the mission December 27, and came regularly thereafter. Here was a clear case of the "Wandering Jew." Born in Warsaw, he had wandered more than twice around the world, visiting nearly every land under the sun. He speaks nine languages fluently, and formerly

acted as a European guide to rich travelers. He is an electrical engineer, once employed by the Marconi company of England, but now working with the Westinghouse company at East Pittsburg.

Mr. G—. spent the last four years in Paris, France. He came to America in the autumn, went to Jamaica, and was returning when the ship was overtaken by a storm off Cape Maysi, Cuba; the steering gear broke, and they were drifting helplessly toward the rocks. It was after midnight. As he faced eternity in that hour an awful fear came over him, and he declared that if spared from that death he would be a better man and would seek the truth. The steering gear was repaired just in time to escape being driven on the rocks.

Arriving in the United States, Mr. G—. wandered to Pittsburg. He recalled having met a Pittsburger in Paris over a year ago, who told him of a converted Jew here and of his mission. He hunted up the place, and the result is that after careful instruction he has definitely given himself to the Lord Jesus. Truly "God works in a mysterious way." Mr. G—. rejoices in his deliverance, and is already impressed that God gave him his knowledge of various tongues for His own service, and he desires to pursue a course of study and prepare himself for leading others to the Lord. May much prayer ascend for him.

**Mission Meetings.**

The services of the mission have been held as usual, and the gospel has been preached with power. It has been encouraging to see the close attention of our Jewish brethren to the preaching of the Word. This growth of interest is, we note, common in Jewish mission work all over the world, and is an indication that "the time to favor Zion" is drawing near. Our Bible class has been divided, as some of the young men work at night, and cannot attend. One section of the class meets on Friday night, which we have taken, and the other, meeting on Saturday afternoon, is in charge of Rev. A. R. Kuldell. Brother Kuldell is deeply interested in the spiritual welfare of these brethren. We ask earnest prayer that our "holding forth the Word of life" may be greatly blessed to these Jews, that they may be established in the faith.

**Tract Department.**

We are endeavoring to push the work in this important department. We call attention to tract No. 10 in our list, "The History of Christ in the Old Testament." This is a neat four-page leaflet containing Messianic texts from the Old Testament, with marginal references to the New Testament. We have printed a large edition, part of which has been placed with Mr. Denning, of the Cleveland Mission. We shall be glad to have our friends send for packages of our various tracts, some of which are sent out free for distribution to Jews. See our list on second page of cover. Since the year began we have sent out forty-seven packages of tracts to places in many states. We ought to send out over 100 each month. May much prayer go up to God that these silent messengers may speak conviction to many hearts as they testify of Him who is "the glory of Israel."

**The Monthly Prayer Meeting.**

The regular meeting for prayer and praise the afternoon of February 2, was a time of great blessing. Nearly forty Christian brethren came together, and the exercises were marked by more than ordinary power. Dr. G. D. Watson was to have addressed the meeting,

but sent word just beforehand that he was sick in bed. Brother Chalmers was substituted, and gave a Bible reading on "The Future of Israel," which excited much interest. His reading of the announcement of the concessions granted to the Zionists by the Sultan, which had just come that noon, and his comments thereon made a deep impression on all our hearts.

**THE MISSION PULPIT.****THE ATONEMENT.**

SYNOPSIS OF A DISCOURSE PREACHED AT THE MISSION,  
BY MAURICE RUBEN.

That the doctrine of the "Atonement" has a strong hold on the Jewish mind is evidenced by the crowds in attendance at their respective places of worship. The Jewish ritual contains many prayers expressive of man's sinful nature, undone condition, and alienation from God. Hence the consciousness of the need of atonement.

The atonement under the Mosaic system is fully described in Leviticus xvi. Two points in regard to the provision of this solemn rite may be noted. First, this provision is ascribed directly to divine appointment, the offering of the sacrifices bearing witness to the existence of an obstacle in the way of man's communion with God. Second, the power of atonement resided in the blood, as containing the life of the sacrificial victim (Lev. xvii. 11).

The distinctive features of the ceremonial of the "Day of Atonement" were the function of the high priest making atonement first for himself and family, and then for all the people. After that he took from the people a ram for a burnt offering, and two goats for a sin offering, and proceeded to choose by lot from the two goats, one for Jehovah and one for the people. The two goats were brought forward, upon which the high-priest laid his hands and confessed publicly his own sins and the sins of the people. The goat allotted to Jehovah for the people was now slain, and the high-priest bare the shed blood into the Most Holy Place, where he sprinkled it before the mercy seat. The living goat was then led away by a



man standing in readiness, into the wilderness for Azazel, to bear away the iniquity to a land "cut off," signifying the putting away of our sins as far as the east is from the west. The intercessory prayer of the high priest was a public confession of the sins of the people. The ceremony was full of solemnity; the different atoning rites and the awakened conscience of the people made the day solemn, impressive and awful.

Modern Judaism has abrogated the divinely appointed order of the atonement. It is true they have no high priest, no sacrifice, no altar. Their present ritual prescribes that prayer, charity and repentance will atone for their sins. The rabbis further teach that even the day itself atones for them that repent. In the very earnest prayers of the ritual, the merits of the "fathers" are also presented: "Attentively view the ashes of Isaac heaped upon the altar; and remember this day unto his seed, his being bound on the altar"; alluding to Isaac's being bound, offered and his body considered burned to ashes on the altar.

There is no scriptural ground to warrant trusting in the merits of Isaac. The Scriptures declare, "No man can redeem his brother, or give God a ransom for him" (Ps. xlix. 8). Other Scriptures prove, that we cannot rest our hope on the merits of ancestors, for in the first place, the saints of old, even Abraham, truly the father of the faithful, was yet himself so weak and distrustful of God's shielding care, that he resorted to a deliberate falsehood when in Egypt. Isaac and Jacob acted no better.

In view of the fact that modern Judaism is unable to carry out the divinely appointed sacrificial rites, and that their own devised substitutes are antagonistic to the divine plan, it leaves them without a scriptural atonement.

What was typified on the day of atonement was fulfilled on Golgotha. Christ Himself, as the Head of our race, presented Himself as an offering in our behalf. "He gave His life a ransom for many. He made His soul an offering for sin" (Isa. liii. 10). This Old Testa-

ment text teaches the surrender of an appointed victim, voluntary submission to death, and His shed blood as the atoning power. "He hath poured out His soul unto death; and He was numbered with the transgressors; and He bare the sin of many and made intercession for the transgressors" (Isa. liii. 12).

None but the Son of God could offer unto the Father a sacrifice to please Him and to reconcile us unto Him in a perfect manner. The burnt offerings and sin offerings were ordained merely as shadows and temporary types of that one offering, the self-devotedness of the Son of God to accomplish all the will of God, the counsel of salvation. It is the divine and eternal offering of Himself unto the Father, in which the incarnation and death of the Lord Jesus are rooted; it is the voluntary character of His advent and suffering, and it is the divine dignity of the Mediator which renders His work perfect—absolutely unique, with which nothing can be compared, and a repetition of which is impossible.

Before the coming of Jesus the shadow symbolized truth to believing worshippers. After the coming of Jesus it must fade and vanish before the substance. The one sacrifice has been offered on Golgotha, and presented to the Father by the ascended Saviour, once for all—a living bond reuniting man to man and the whole race of man to God.

The "Reply to Rabbi Levy" in our January issue has met with great acceptance. A Jewish missionary in New York City expressed a wish for 1,000 copies to distribute among his Jewish acquaintances. This article, with the excellent one by our Bro. Kuldell in this issue, will soon be published in a neat pamphlet of 28 pp. with cover. In order to encourage a large circulation copies are offered at 3c each, 25c a dozen, \$1.50 a hundred, \$12.00 a thousand. We trust our friends will order at once and largely. This tract will be very serviceable in showing Christians and Jews the emptiness of reform Judaism and the value of missionary effort.

## ANNUAL REPORT OF THE TREASURER OF THE PITTSBURG MISSION.

From January 1st, 1902, to December 31st, 1902.

## RECEIPTS.

Cash on hand January 1, 1902 .....	\$ 4.86
Contributions to General Fund ....	2,220.00
Membership in Friends of Israel	
Unions .....	759.00
Relief .....	48.97
	<hr/>
	\$3,032.83

I have examined the above account and found vouchers correct, as per items of expenditure.

WM. GORDON MILLER,  
*Auditor.*

Pittsburg, February 9, 1903.

## EXPENDITURES.

Paid to Rent .....	\$ 400.00
Paid to Publications and Tracts ...	469.20
Paid to Immanuel's Witness .....	405.00
Paid to Mission Workers .....	380.00
Missionary Tours .....	70.00
Baltimore and Washington Confer- ences .....	40.00
Eagle's Mere Conference .....	45.00
Postage and Express .....	63.86
Relief (general) .....	93.60
Relief (special) .....	47.50
Gas Bills .....	53.25
Mission Household Expenses .....	806.83
	<hr/>
	\$2,874.24
Bills payable January 1, 1903 .....	118.50
Cash balance .....	40.09
	<hr/>
	\$3,032.83

Respectfully submitted,  
J. B. COREY,  
*Treasurer.*

## CONTRIBUTORS TO THE PITTSBURG MISSION TO ISRAEL.

From January 1st to December 31st, 1902.

Agnew, Mrs. W.	Dewson, W. C.	Harris, I. F.
Anderson, Miss M.	Dempster, A.	Harris, Mrs. I. F.
Anderson, J. T.	Denny, Miss M. W.	Harvey, Mrs. J. N.
Armstrong, A. J.	Devore, Mrs. K. S.	Hays, Mrs. E. M.
Armstrong, T. M.	Domer, Mrs. H.	Henderson, H.
Avey, W. A.	Donohy, Mrs. M.	Henry, Mrs. J. T.
Avil, J.	Dougherty, A.	Hoffman, Miss L.
Bates, F. E.	Dougherty, Mrs. A.	Holliday, G. L.
Barrett, Mrs. M.	Dusenberry, R. W.	Holmes, W. M.
Bartlett, Mrs. J.	Eaton, Rev. T. N.	Hogg, Mrs. J. H.
Barnes, Mrs. H. M.	Eddy, N. S.	Irwin, Mrs. M.
Babcock, Mrs. J. R.	Edmonds, Mrs. R. E.	James, Rev. J. T.
Boyer, Rev. J.	Edmonds, R. W.	Kennedy, Rev.
Brennan, J. W.	Feltwell, Dr. J.	Keil, Miss J.
Biggerstaff, T. C.	Franson, Rev. F.	Kelly, G. A.
Boggs, J.	Freeze, H.	Kirschmeyer, Mrs. B.
Brinmer, W. F.	Fowler, Miss E.	Kinnear, J. W.
Britner, E. M.	A Friend,	Kitzmillier, E. A.
Brooks, Mrs. I.	Christ M. E. Church.	Klingler, J. H.
Buchanan, J. I.	Fullman, Mrs. M.	Kuhn, Mrs. Elmer
Burns, Mrs.	Fulton, Dr. H. W.	Liefeld, A. D.
Campbell, Rev. P. B.	Furby, Miss	Lankard, Miss M.
Carnahan, Mrs. J. C.	Garrison, Geo. C.	Lafferty, Rev. L. N.
Carpenter, Miss G.	Gibbs, Mrs. E.	Lauman, G. R.
Carson, F.	Gilby, Mrs. J. C.	Lauterman, R. M.
Chance, Mrs. A. N.	Giles, Miss A. M.	Lloyd, D. Mc.
Chalmers, Rev. T. M.	Glazier, Miss G. M.	Lockhart, C.
Chalfant, Rev. F. M.	Golder, G.	Longmore, J. W.
Childs, S. W., per G. C. G.	Gray, H. H.	Lytle, J. M.
Conley, Mrs. S.	Graves, Mrs. M. B.	Lloyd, Mrs.
Cooper, Mrs. E.	Grubbs, Mrs. J.	Mead, G. F.
Corey, J. B.	Gobel, Miss H. E.	Magraw, J.
Cottrell, H. E.	Harbison, S. P.	Magraw, Mrs. J.



Maguire, H.  
 Manning, Dr. H. W.  
 Marshall, Mrs. A.  
 May, Mrs. M.  
 Mays, G.  
 Melin, H. E.  
 Miller, Mrs. J.  
 Miller, M.  
 Mollison, R.  
 Morrow, J.  
 Mossrush, Mrs.  
 Musgrove, S. M. C.  
 McAdams, Mrs. A. P.  
 McCormick, Mrs. F. J.  
 McDonald, Mrs. J.  
 McGoun, Miss S. J.  
 McFarland, J.  
 McIlrath, Mrs. H. B.  
 McCloy, J. E.  
 McKay, J. R.  
 McCauley, Mrs. L.  
 Newell Mrs. B. H.  
 Orr, J.  
 Paden, G. M.  
 Paden, Miss E.  
 Packer, Mrs. A. C.

Palmer, H. M.  
 Painter, Mrs. S. C.  
 Parker, P. J.  
 Pew, J. N.  
 Pelander, Miss E. M.  
 Perrine, F.  
 Pollock, Rev. S.  
 Porter, H. K.  
 Powers, Mrs. B.  
 Raymond, Mrs. H.  
 Reed, D. T.  
 Salmon, D.  
 Schwab, Miss M.  
 Scheidemantel, G.  
 Shaw, Mrs. Mary  
 Shay, Mrs. E.  
 Sheeder, Miss K.  
 Sloan, Mrs. J. T.  
 Sinning, Dr. F. H.  
 Smith, T.  
 Smith, J. A.  
 Smith, Mrs. L.  
 Smith, Miss J.  
 Snyder, W. P.  
 Sterritt, H. B.  
 Stewart, Dr.

Stewart, Mrs. H. B.  
 Switzer, Miss Grace  
 Settle, Miss, S. E.  
 Scott, Mrs. E. J.  
 Thomas, D. J.  
 Thomson, D. S.  
 Thompson, D.  
 Thompson, F. H.  
 Tunmore, J.  
 Taafe, Miss M.  
 Vandersaal, S. W.  
 Weber, Miss E. L.  
 Wentz, Fred.  
 Wentz, Mrs. A.  
 Wick, J. C.  
 Wills, D. C.  
 Winslow, Mrs. N.  
 Wolverton, Mrs. E. B.  
 Williams, Rev. W. H.  
 Williams, J. T.  
 Yarnell, H.  
 Yoder, L. T.  
 Young, E. A.  
 Young, J. W.

## FRIENDS OF ISRAEL UNIONS.

Bradford, Pa., per S. A. Whipple.  
 Franklin, Pa., per Miss E. L. Hunter.  
 Jamestown, N. Y., per Mrs. E. Greenwood.  
 Oil City, Pa., per N. Shower.  
 Oneida, N. Y., per Mrs. L. Petzoldt.  
 Kenwood, N. Y.  
 Rochester, N. Y., per Miss A. W. Lawson.  
 Syracuse, N. Y., per Mrs. R. V. Starin.  
 Titusville, Pa., per Miss E. Nieman.  
 Troy, N. Y., per Miss H. L. Carpenter.  
 Utica, N. Y., per J. Brinkerhoff.  
 Youngstown, O., per A. R. Jackson.

## CHURCHES, SOCIETIES, ETC.

Avalon Friends.  
 Arona F. M. Church.  
 Bellevue Friends, per Mrs. Thompson.  
 Baltimore Friends.  
 Burgettstown First Presbyterian Church.  
 Canonsburg Second U. P. Church.  
 Clarion M. E. Church.  
 Campmeeting, Stoneboro, Pa.  
 Campmeeting, Hamburg, N. Y., per E. A. Hunt.  
 Duquesne Heights M. E. Church.  
 Duquesne Heights Friends, per Mrs. Wentz.  
 Emory M. E. Church.  
 Elim Faith Home, Rochester, N. Y.  
 Finleyville C. and M. Alliance, Rev. Mr. Houck.  
 First Presbyterian Church, Wilkinsburg.  
 First U. P. Church, Wilkinsburg.  
 Fifth Avenue M. E. Church, City.  
 Forty-third Street Presbyterian Church, City.  
 Hope M. E. Church.  
 McDonald C. and M. Alliance, per Rev. H. Dyke.

North Avenue M. E. Church, Allegheny.  
 Oakmont U. P. Church.  
 Oil City F. M. Church.  
 Oil City Grace M. E. Church.  
 Pittsburg C. and M. Alliance, per Rev. E. D. Whiteside.  
 Point Breeze Presbyterian Church.  
 Reed Bible Class, First Presbyterian Church, Wilkinsburg.  
 Rochester, Pa., Free Presbyterian Church.  
 Shadyside U. P. Church.  
 Sixth U. P. Church, City.  
 Second U. P. Church, Wilkinsburg.  
 Second U. P. Church, Wilkinsburg (Sabbath-school).  
 Turtle Creek C. and M. Alliance, per F. J. Casley.  
 Thirty-third Street U. P. Church, City.  
 U. B. Church, McKeesport.  
 Y. M. C. A., Tarentum.  
 Youngstown C. and M. Alliance, per A. R. Jackson.

## DONATIONS.

The mission gratefully acknowledges the following donations: From Titusville Friends of Israel, 18 jars of canned goods; friends, through Mrs. J. R. Babcock, 2 barrels vegetables and fruit; Miss Pearl Smith, 18 jars canned fruit, apples and potatoes; Mrs. Fullman, canned goods; Mrs. Harris, canned fruit; Mrs. Harvey, canned fruit; Mrs. Smith, pastries, etc.; Mrs. Schwab, eggs, vegetables and chow-chow; Mrs. McCormick, canned fruit, quince butter and apples; Pacific Mission Band, flour, groceries, potatoes and canned goods; Misses McMillan, flowers and jellies; L. T. Yoder, John Dimling, Mrs. Bornsheuer, E. M. Britner, candies for the children's treat.

## CONTRIBUTIONS TO THE PITTSBURG MISSION.

From January 1st, 1902, to December 31st, 1902.

No.	Amount.	No.	Amount.	No.	Amount.	No.	Amount.
686	\$ 12.00	729	4.76	772	6.00	815	5.00
687	4.00	730	2.23	773	5.00	816	7.43
688	5.00	731	\$ 16.21	774	5.00	817	3.00
689	20.00	732	5.00	775	500.00	818	1.60
690	150.00	733	2.00	776	100.00	819	23.50
691	2.00	734	50.00	777	83.11	820	3.00
692	5.00	735	12.50	778	10.00	821	1.00
693	2.00	736	8.00	779	5.00	822	36.32
694	1.00	737	5.50	780	5.00	823	7.43
695	10.00	738	100.00	781	5.00	824	5.00
696	5.00	739	25.00	782	6.00	825	2.00
697	5.00	740	9.50	783	5.00	826	68.00
698	8.00	741	10.00	784	8.31	827	5.00
699	7.00	742	50.00	785	4.00	828	5.00
700	10.00	743	5.00	786	3.00	829	47.93
701	11.00	744	5.00	787	5.00	830	2.25
702	6.00	745	3.00	788	3.00	831	5.00
703	25.00	746	6.00	789	16.26	832	8.00
704	10.00	747	5.00	790	10.00	833	5.75
705	6.00	748	8.40	791	5.00	834	3.00
706	6.00	749	5.00	792	10.00	835	1.00
707	1.00	750	3.00	793	12.50	836	5.00
708	10.00	751	3.80	794	26.65	837	6.00
709	6.74	752	50.00	795	10.00	838	3.10
710	5.00	753	5.00	796	5.00	839	5.00
711	1.00	754	5.00	797	10.00	840	2.33
712	5.00	755	2.55	798	38.00	841	1.00
713	3.00	756	3.00	799	43.72	842	13.00
714	500.00	757	5.00	800	5.85	843	1.70
715	5.00	758	20.00	801	5.00	844	2.00
716	40.00	759	5.00	802	5.00	845	2.00
717	42.00	760	2.00	803	2.00	846	1.50
718	39.20	761	1.00	804	4.00	847	10.00
719	11.24	762	50.00	805	5.00	848	2.00
720	14.00	763	24.00	806	25.00	849	2.00
721	14.00	764	10.00	807	10.00	850	1.00
722	10.00	765	5.00	808	20.21	851	15.00
723	10.00	766	11.00	809	5.00	852	2.00
724	5.00	767	16.00	810	5.00	853	5.00
725	20.00	768	23.00	811	3.75		\$3,074.16
726	11.00	769	10.00	812	6.00	Cancelled	46.19
727	15.65	770	5.00	813	6.57		
728	11.11	771	5.00	814	2.00	Total,...	\$3,027.97

## BOOKS AND MAGAZINES.

*The Jewish Encyclopedia.* Volume III. Bencemero—Chazanuth. New York & London. Funk & Wagnalls Co. 1902.

As each volume of this superb Encyclopedia comes forth to the light the wonder grows that such a mass of history, biography and curious lore of every sort should have remained so long hidden from the world. And as one turns the richly illustrated pages, reading a queer bit here and there, or examining carefully some important article, the mystery of that strange Jewish race whose story covers nearly four millenniums

of time, also deepens in the mind and stirs within the heart until one murmurs inquiringly, "What will be the end of it all?"

From the striking frontispiece reproduction of Bendemann's painting, "Jeremiah At the Fall of Jerusalem," on through this entire volume, there is a rich display of rare and often exquisite pictorial wealth. The colored plate showing the first page of an illuminated Hebrew Bible, written in Spain in 1476 and now in the Bodleian Library, Oxford, is full of interest as showing the beauty and delicacy of the work, the diligence of the medieval scribes, etc. The plate



showing the superlinear punctuation of the Hebrew is also a curious study. The various styles of synagogal architecture pictured in this and the preceding volumes form another interesting subject, indicating as they do wide differences of wealth and taste in the various communities of Jews.

One hardly knows what topics to choose to give a hint of the riches—literary, historical, biographical and curious—of such a volume. Our eye falls on the article, "Byzantine Empire." It covers more than five pages, and in it is found a very clear statement of the position and condition of the Jews in the East-Roman Empire from the founding of Constantinople until the coming of the Turks. To mention some of the sub-heads of this article, will aid in giving an idea of the manner of treatment and of the variety of matter presented, viz.; "Privileged Position," "Samaritans," "War between Rome and Persia," "The Iconoclasts," "Messianic Hopes," "Internal Constitution" (of Jewish communities), "Jewish Relics at Constantinople," "Liturgy," "Jewish Authors," "Karaites."

The array of Jewish scholarship engaged in the preparation of this Encyclopedia is marvelous. Over 600 collaborators are now employed upon it. As one looks over the list of contributors—men prominent throughout the world as rabbis, publicists or professors in leading universities—one is impressed with the variety of scholarship and influence obtained by the Jews of to-day, and the desire rises strong in the heart, "Oh, that all this were devoted to Jesus Christ!" What blessing would come then into these lives—now so poor and paltry with all their learning—, and through them to a hungry world!

*An Open Letter to the Children of Israel.* By Rev. A. R. Kuldell, Allegheny, Pa.

"This beautifully printed booklet breathes of a correspondence between Mr. Kuldell and a Jewish friend. It is written in an excellent spirit, and presents in a nutshell the teaching of the Old Testament on the Trinity of God and the personality and work of the Messiah. *The Lutheran* says;

"This beautifully, printed booklet breathes the spirit of love and truth. . . . A disputatious temper, a fine-spun logic, and constant ejaculations of blame upon Christians are conspicuously absent from this Jewish writer's work. The book appeals particularly to Reform Jews, whose rationalism permits them to acknowledge the Lord Jesus as a noble human teacher, and it contains certain points that should awaken the conscience of many of the current Biblical critics and rationalists, who term themselves Christians. In its argument it moves on broad lines, deals with the main point at issue, and is intellectually strong, as well as popular."

This is No. 12 of our mission tracts, and we bespeak for it a wide circulation. Price, 3c. each, 25c. a dozen.

### Jewish Topics in Recent Magazines.

IMMANUEL'S WITNESS (St. Louis, Mo.), January, 1903.

1. Jehovah's Covenant People Israel.—Wm. L. Pettingill.
2. Rabbi Hirsch on the Resurrection.—Rev. H. Denning.

THE JEWISH ERA (Chicago), January.

1. John Leopold Lichtenstein.—Rev. Louis Meyer.
2. Pre-Tribulation Rapture.—W. E. Blackstone.
3. Chanukah—Or Feast of Dedication.—From *Zion's Freund*.
4. Genesis of the Jewish Question in Roumania.—Mrs. T. C. Rounds (editorial).
5. Annual Reports of Chicago Hebrew Mission.

JEWISH MISSIONARY INTELLIGENCE (London; Nisbet & Co.), January.

1. A Bible Study.
2. The Past, Present and Future of the Society's Work at Damascus. I. The Past.
3. Missionary Visit to "Ramleh" and "Rehoboth."—J. Jamal.
4. The Safed Mission.
5. Gleanings from the Mission Field, Smyrna, Tunis, Bucharest.

THE PEOPLE, THE LAND AND THE BOOK (B. A. M. Schapiro, New York), January.

1. The Law and the Gospel.—Rev. C. P. Sherman
2. The Grounds of Jewish Opposition to Christ.—Prof. D. S. Margoliouth.
3. Eastern Problems and the Jews.—Robert Cameron, D. D.
4. Palestine and her Jewish Colonies.—B. A. M. Schapiro (editorial).
5. Isaac da Costa.—B. A. M. Schapiro (from the German of Arnold Frank).
6. Hebrew Tales; The Blessing of the New Moon.—Leopold von Sacher-Masoch.

### NUMBER 8, 24.

"The Lord bless thee!"

How shall He bless thee?—

With the gladness that knoweth no decay,  
With the riches that cannot pass away,  
With the sunshine that makes an endless day—

Thus may He bless thee!

"And keep thee!"

How shall He keep thee?—

With the all-covering shadow of His wings,  
With the strong love that guards from evil things,  
With the sure power that safe to glory brings—

Thus may He keep thee!